PREACHERS'

Dr. Bellows Says:- "If There Was No Providence Life Would Be a Lottery."

FROTHINGHAM ON CREED AND CONDUCT

If a Man Trusts in Providence for All Things He Is Insane.

God Permits Pickpockets in the Hippodrome.

Dr. Morgan Dix on the Evidences of a Spirit World.

MR. BEECHER ON "THE GOSPEL OF GUSH."

MASONIC TEMPLE. "CREED AND CONDUCT"-SERMON BY THE REV.

O. B. FROTHINGHAM. There was a large attendance at Masonic Temple yes-terday morning to listen to the paster of the Indepentween "Creed and Conduct." He said that creed is the faith of the intellect and conduct the faith of the will. The former is the faith the mind entertains and the latter the faith the conscience entertains. They tre suggestive each of the other, but at times they war one against the other and work demoralization Creed and conduct should go side by side, should march shoulder to shoulder, and he who does not thus treat them lives in two worlds and his life is separated and torn asunder; his head is in the clouds and his feet on the carth. Those who preach one thing and practice another are like a man in a boat with sails set to catch the breeze while he with his oars rowing in the other direction. Such men are between heaven and earth, and they are good for nothing. This is the divorce between thought and actuation. In practical life this divorce is seldom observed, as men generally bring their belief within the compass of possibility; beyond matters may be very beautiful, but a solid working basis is preferred. The divorce between belief and practice, between thought and will, so seldom noticed in practical life, is frequent in the religious world. The majority of religious men live in a world which imagination only can reach. The three cardinal ideas—belief in Frovidence, contentment without riches and forgiveness of memies—are worthy of attention, is there any imagination that can bridge the gulf in modern society letween these three points? If a man in society rusts implicitly in Providence for everything that man is called insane. God doesn't deal with us hast way. Does He open the doors of the Hippodrome? Does He raise the money necessary to rarry on that place, or does He preside in the inquiry rooms? Thousands of dollars have been spent in this work; tens of thousands will be before it is over. The windows must be open as are the doors at a certain time to give the Holy Ghost a chance, and if the pickpocket jets into the building the Lord does not turn him out, laughter.)

There are wicked men who believe in the day of judgment because it is written that it will come and the best she mend. frequent in the religious world. The majority of re-

laughter.)

There are wicked men who believe in the day of jungment because it is written that it will come and the books be opened. But such men go on and clitter and state of the same, because their imagination is not zirong enough to draw this conception close enough to them. The great white throne is too tar away; punishment to be effective must be sure and switt. If it could be made absolutely certain that every murderer would be hanged and death would come to him like a stroke of lightning, there would be no more murder. Why, while Moody is preaching the terrors of the day of judgment the pick-pocket will take the money out of a policeman's pocket. (Laughter.) Which is most effective—creed from life, or life from creed? Some creeds have no life. All the dogmas about the Trimity, the inspiration of Christ, and so on, never had reference to life. They were spectres by persons who were shat up in convents, who knew nothing of humanity, and never mingled with the world. They had nothing else to do but spin these webs of idle fiction. If we could put curselves in the heart of the Middle Ages—say the ninth or tenth century—we could readily understand why the dogma of the total depravity of man and the necessity of an expander existed. The state of that period, its inter imbeelity and terrible helplessuesa, was cloquently depicted by the paster, and it was then believed that the world must come to an end because it wasn't worth saving. But after ten centuries there is no excitement, no ripple of care upon the faces of those now hving; all fear and anguish are gone. What is now being preached at the Hippodrome is nothing more than the beliefs of the Middle Ages, and are kept slive and haunted by the spectres of that time. The selict of total depravity, the behef of an expantor and that of endless torment, would not have one supporter if such were the case. diess torment, would not have one supporter if such are the case.
A great deal of the moral turpitude of this generation

A great deal of the moral turpitude of this generation is due to creed and conduct. It seemed to the speaker that conduct was easy and creed difficult. To know what is true taxes to the utmost the greatest intellects, fo know what is right any child can understand. In-To know what is right any child can understand. Inunct will tell and guide us to do right. Let a man be
incore at heart and an educated instinct will tell him
what is right and what is wrong. The instinct of rectitude is by no means a broad highway, but sinuous,
sithough clear enough if your eye is upon it. Walk in
it dreumspectly, and by and by it widens and becomes
the path of duly. The speaker had on Saturday attended the funeral of a woman who had never
uttered the words Providence or God, and who had
never attended church; but the testimony of those who
were her friends show that she was a pure woman and
led a biameless life. Her's was a creed good to live by,
good to love by and good to die by.

ALL SOULS' CHURCH. "THE FAITH OF BEASON"-SERMON BY THE REV. DR. BELLOWS.

Dr. Bellows preached in All Souls' church yesterday morning to a large and fashionable audience. His ser mon, which was in his happiest vein, was a disquisition upon the three universal tenets of Christianity, and was based upon the text, Romans, i., 20-"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." It is loo often assumed, he began, that faith is founded upon things which seem contradictory to common sense and experience, instead of being a result of thought. Now, what are the

of being a result of thought. Now, what are the things which are necessary to believe in order that we may be withing to live, and, finally, to die? What tre the things which we would wish to believe? They ire very few which we would wish to believe? They he very few which we would wish to believe? They he very few which we are asked to receive. What we want to feel is, that there is a bonevoient Providence, that our ionis are immortal, and that our conscience is the special voice of God, suggesting.

A LAW OF LIFE.

These articles embrace all our needs, and it is their opposite misboliefs that have been a runking burden to the world in their tendency to self-abandonment. If there were no Previdence life would be the best philosophy. Again, feath has ever stood an awful shadow in the path of humanity, and the only way in which is could be oversome was by foresting it in present pleasures or in icorning it. This grim enemy, for so it seemed, has probably been the greatest promoter of man's moral frowth in forcing him to sober thought in order to estage its triumphant power. For none can efficiently believe in immortality unless they have practised their spiritual eyesight until they have descried the opposite shore. It was a lath similar to this in Columbus that gained for up our country. But worse than death is shore. It was a faith similar to this in Columbus that gained for us our country. But worse than death is the effect of sin. If there were a ruling fleing why did He let evil rage and toar while virtue suffered and bust men bore.

last men bore _____the whips and scorns of time, ____the wrone, the proud man's contumely? The oppressor's wrong, the proud man's contumety !

But what except this problem has kept our minds
than the question of Providence? God hides Himself
than the question of Providence attention their faculapon the question of Providence? God lides Himself in clones that His children may strengthen their faculties in His search. It is in accordance with this that we do not believe virtue to be virtue because it prevails, but because we have acquired grace to see that to ordit to triumph. Does the universe show overruling intelligence, or does it not? What are the order of the it ought to triumph. Does the universe show overruing in the incense, or does it not? What are the order of the reasons and the adaptation of the earth to its inhabitants but proof of this? We find in it wisdom, power, and love. But Providence does not mean interference. There are probably only universal laws. It has in summer each flower does not receive a separate enubeam and special breetes, but the sun admires with one all-embracing warmth, and the winds loss all together. And so man is but a unit in an immense aggregate. We admire a just judge, and yet we trapect the Great Judge to be partial. The religion of Elizat and the teachings of Nature are essentially the same. It is their separation which causes the naturalist to have a faith different from some churchmen. Trees in winter seem to die, so the soul seems to die with the body; but neither do. The first does not prove the second, but only makes it easy of belief. It is not as wonderful that we will live again as that we have fived at all. To be continued is not so wonderful as to have been begun. When GRAT SOURS LIKE JESUS tell us we are immortal they but echo the voice of Nature. What do Nature and the visible world say? Nature says, after convolutions I have come out produc-

tive and beautiful; and society is setting its face more and more against evil. Ethics and good governments are constantly fighting against it. On this groundwork the Goospel crects its beautiful house, warmed and lighted by Jesus Christ. But God, although our Father, is yet our God. He is both known and unknown. Nature tells a part indirectly, and Jesus tells another part, and they do not contradict, but illumine each other.

CHURCH OF THE DISCIPLES. REV. GEORGE H. HEPWORTH ON THE MEANING OF AFFLICTIONS.

Rev. George H. Hepworth preached to his flock yes terday morning from John, xvi., 33-"These things I peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

The juxtaposition of two startling clauses in this verse has, said Mr. Hepworth, often attracted my attention. "In the world ye shall have tribulation" and "in me peace." I think that is the experience of every one, brethren. The world keeps no promise God keeps all promises. The world is deceitful; God truthful. The world is a heavy hand on a man's head, bearing him down; God is an everlasting arm beneath. lifting one up. Why are there so many tribulations in this world? you ask. Why are we subjected to mortification, disappointment and afflictions on all hands? There are two events in the history of the universe which account for the presence of evil-events so startling in their nature that we cannot think of either of them without amazement and wonder-two events which make a sharp and abrupt contrast when compared with the gentleness o our Father's will. First, the rebellion right around the throne of God-a rebellion that was crushed by the wrath of the Lamb, which ended in utter and complete dismay and defeat to all engaged in it, but which nevertheless left behind it

A BLACK STAIN ON THE BLUE PIRMAREN of heaven. And next the fall of man, for the same cause and with the same result. It was an act prompted by personal pride and personal conceit prompted by personal pride and personal conceit. These are the only two acts of disobedience to be found on the bistoric pages of God's dealings with His universe, the only two instances of actual open rebellion against the commands of the Almighty. From their consequences (whether we recognize the fact or not), you and I are suffering at this moment. We are involved in the defeat, we are among the captives, we are in that great number against whom the condemnation has been uttered, and we are looking round about us to find if there be some exit, if it be possible for us to make our peace with the conjureror, possible to be released from captivity, possible to get rid of the cianking chains of sin that we are dragging at every step. Now, brethren, in consequence of this, man presents to us a double nature. He is twoolod in his ambitions and longings and desires. From one side of him you can see the face of God reflected. It is the side that is gentle and lovely and laithful and kind. No man has the image of God entirely obliterated. Some men are like a piece of French plate glass, in which the Father's face is almost perfectly reflected. There are very few flaws in the surface of the glass. Some of us, on the other hand, may nearly resemble that glass of poorer and cheaper manufacture, that is so full of defects that the face of him that looks into it is distorted and deformed; and yet the glass is there, and God looks in and sees Himself. He is able to discover his own features in every human soul, however marred and defiled it may be. These are the only two acts of disobedience to be found tures in every human soul, however marred and defiled

on the other hand, every man has a side in Then, on the other hand, every man has a side in which Satan looks and sees himself. Some men's lives are so wholly given to his service than when he looks he can see himself perfectly, and other men have, as it were, drawn a curtain between them and Satan, and when he looks it is with great but unavaiing envy. When this short life shall be ended we shall stand at the bar of God, and our eternal destiny will depend upon the way in which we have yielded or resisted, upon the triumph or defeat which by the help of God or

upon the way in which we have yielded or revisited, upon the friumph or defeat which by the help of God or

THE ALLUREMENTS OF SATAN

we have either won or lost. And so God is acting all the time on your life and mind in a variety of ways. Sometimes He evereals himself in light; sometimes He shuts himself in darkness; sometimes He is like a day in whiter, cold and freezing; sometimes He comes like an August day, which fails shining on our path, God acts according to His own wisdom and not according to the acts, and His blessings are scattered with such strange and apparent confusion that to our human judgment oftentimes they have no meaning. A blessing comes where it is not deserved, and a curse lights upon a saint's head. The ways of God are not to be discovered by us, and that is the reason that faith is enjoined in this blessed Book; we are to submit to whatever fortune may attend our way.

Let us find out what the Bible says in this matter. In the first place, the universality of sorrow and trouble is open to all of us; we see it everywhere. Job says:—"Unto God! commit my cause, for he woundeth and bindeth up;" and in Lamentations we find the prophet of God saying "That he doth not offend willingly." It is not then for any purpose of His own, but for some disciplinary object He has in view. No matter what your sorrow is, it is then that you can find His face. Every great grief is a great opportunity, and some men learn more of spiritual life from their tears than they would learn by their smiles. God comes nearer to us in our trouble than He appears to come are allieted; it is for our development that the trials are sent, and it is these alone that bring us near to God. Our own experience corroborates this. When a man has all he wants here it is to have nothing in the other world, and the one alarming tendency of human success less just there. Let a man multiour present. The worst thing that can happen to a man is uninterrupted success.

On the other hand, when afflictions come twe things come with them. Fi

pendence upon a higher power—a sense of our absolute helpiesness—and instead of trusting ourselves we are constantly looking ap and trusting in a higher power; faith is born when self dies. God saves a man's soul sometimes by crowding it into the dust. We are to feel that we must submit and be resigned, and it is the hardest lesson we have to learn. Affliction is the cradle in which God rocks salvation; this is the mill that grinds slowly and exceeding small. There is one thing only to be done. It is this:—Bon't suffer alone with a rebellious heart and spirit, but suffer with your face toward Ged. It is more easy to bear when you have the encouragement of the Father with you, and so hard when you bear it all alone by yourself. The significance of suffering is Heaven, and when afflictions come then you can leel you are suffering with Christ and His arm is beneath you and He will surely held you up. I know it is hard, and yet neither you nor I would dare look up to Heaven and cry, "O Lord's stop now; I have all I can bear." It is "O Lord's stop now; I have all to an bear." It is "O Lord's stop now; I have all to an bear." It is "O Lord's stop now; I have all to an bear." It is "O Lord's stop now; I have all to an bear." It is "O Lord's stop now; I have all to an bear." It is "O Lord's stop now; I have all to an bear." It is "O Lord's top now; I have all to an bear." It is "O Lord's top now; I have all to an bear." It is "O Lord's top now; I have all to an bear." It is "O Lord's top now; I have all to an bear." It is "O Lord's top now; I have all to an bear." It is "O Lord's top now; I have all to an bear." It is "O Lord's top now; I have all to an bear." It is "O Lord's top now; I have all to an bear." It is "O Lord's top now; I have all to an bear." It is "O Lord's top now; I have all to an bear." It is "O Lord's top now; I have all to an other to the answer comes, "As thy day is so shall thy strength be." That is the promise of the dear Lord.

ture goodness, beauty of holiness? Is there any way by which you shall present both of them, so that He shall be the God of terrible-ness and the God of love and beauty at the same time? And an the practical administration of truth—in teaching in the family and preaching from the pulpit—what is the aspect that should be presented of the divine nature? I shall discuss this subject this morning in view of the criticisms that are being made of what is called "tax preaching," "sentimental preaching" and "the weakening and effemmate deerrine of divine love." As if God did not care to punish evil acts or as if He looked with great lemency upon wicked men and wicked deeds. Men say that it is the bringing down of the decirine of fear as administered in the government of God that is the occasion of so much misbelief going on in the world. It is on this account, we are told, that men in the highest places stead, that vice is so rampant, that men are so wild in worldly speculations; and also, it is supposed, that newspapers are edited by Mephistophelean editors all over the world. All this is charged to such a presentation of the divine nature and government as relaxes all principle of fear, as takes off taxation from the conscience, as leaves men to act with strong attractions toward evil and no strong attraction toward good. The vulgar call it

toward evil and no strong attraction toward good. The vulgar call it

"THE GOSPEL OF GUSH,"
and others the gospel of kind feeling—the gospel of goodness. The most infamous of sins, according to the vulgar men, must have been the sin of the angels in the advent when they filled the air with songs of "Giory to Good in the highest, and on earth peace, good will to men." They would say, "Oh, gushing angels, shu up!" Men don't like such messages, now-adays, and they are the contempt of the saints of the newspapers and the saints of the theological chairs. It is a Good of fury, whose anger burns men to the lowest hell, that men want to hear of. We have here the declaration of the apostle, which is pertinent to this subject:—'The riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."

Now here are both sides of the divine nature—the beautiful and the terrible. Here is the attractive and rewarding view and the alternative and punitive view, and he who emasculates the divine government by taking out of it the pain and penalty, and by taking out of it the pain and penalty, and which engender pains and penalties, violates not only the Scriptures, but the experience of mankind. There is no pretending that there is a divine mind which is always lenient toward transgression. It needed no

does not meet that man with a pistol in his hand. To the burgiar he is an object of terror. Would it be right to take the idea of that man's character from the burgiar?

Mr. Beecher illustrated this point at some length and went on to show that

THE RESEARN'S IN WHICH GOD DELIGITED and went on to show that

THE RESEARN'S IN WHICH GOD DELIGITED and which He had described Himsoif by to Moses, was long suffering, kindness, goodness and mercy. This by no means cleared the gullty; but, after all, the portraiture, the preacher said, lay in goodness. The mistake of men was to think that it is innompatible with kindness and goodness to inflict pain. God, according to the Apostie, appealed to men through love and kindness, but when that failed pain and wrath followed. Pain that tended to soften hard hearts and turn men back from wrong ways; pain, not for the sake of pain, but for the sake of reformation. Because these traits which led Him to punish were in God, it had been held that He must be presented to men in that terrible shape. "First present the awful in the Lord," men had said, "and then present the beautiful alterward in Jesus Christ." Faul's theory, Mr. Beecher thought, was that the goodness of God was to be presented to men as His characteristic; but, then, if men lived so low down in the moral scale as not to be affected by it they were to be met with such moral influences as they were capable of experiencing. The Ten Commandments might be read to a fractious mule without making him budge, but the spur would make him starthe could feel that. Therefore an educator must begin with such influences as it is pupils are susceptible of; but because he begins with that he is not to take that for the best influence. The child is begun with in that way, but the object of its education was to lift it up to be influenced by higher motives. It is in the same sense, said the preacher, that we carry a man up just as fast as we can out of the range of physical chastisement and deprivations. In the economy of human life, if

dominant place. The soul that sinneth—it is the gospel of nature—shall die. If such men are evil there must be an administration of force and fear to pierce them; but that is intended to be no more than a beginning, an alternative.

In the divine economy Mr. Beecher contended one man will use one class of influences and another a different class. One man will put the terrors of the law before the congregation and thereby lose many who cannot bear such preaching. There cannot be a combination in one mind of a doctrine that will take everybody. Men of one temperament take one way, and those differently constituted another way. People praised the doctrine of lear because it had developed the Puritan character; but the Puritan, while admirable in many respects, was not a lovely character. True, he said, lear of the Lord is the beginning of wisdom, but I take it literally. It is only the beginning. The love of God is the end of wisdom, the perfection of it. A perfect love casts out fear. That is, it has lifted men into such a reain that it no longer needs these things. Mr. Beecher illustrated this by describing the curing in the West of a man sick with fever in the days when he lived there. The patient was first treated to violent medicines—calonce and all its train—and then gradually brought up with tonics, till he could take beef. But is would be a preposterous thing to attempt to keep him on calonnel when he got better. Men who chamored to have "the whole of the divine teaching presented to the people" the speaker compared to one who should lassist upon a druggest administering everything in his shop to his patients in the course of a year. "It is a mistake," said he, "to suppose that anybody knows the whole round of truth through the ages. He who claims to do so is an imposter. The ages laugh at him and tread him under foot. If teaching and preaching are to the mind what medicines are to the body they are adapted to the wants of men. I have never sworn, said Mr. Beecher; to say my prayers to a system. I have nev

we shun the records of war and pass by the pages that shrick and scream with cruelty and oppression. But to know the secret forces that are working behind us; that the delicate and dainty woman whom the world loves is to carry destruction into households or empires; that the child at the font is to be an assassin; that the man, outwardly so tranquil, has a killing pain within; that every secret grief and care in all the world is known to one mind—how unbearable it is. Nothing so drags down a pastor as for him to try, as he must frequently, to take another's sorrow and bear it up. Do you wander at the sorrow that overhung the life of Christ? He bore our sins, it carried our sorrows in His own mind, for fle knew what was in man. When you think of the vastness of that knowledge think of the sorrow of it. Christ knows it all. Nothing but a divine soul can enter into and take up that load of sin without being overwhelmed. Observe the perfect adaptation of the Gospel to the human soul. If we want light, it is there; if we want comfort, it is there; if we look for knowledge, it is there, always there. It is perfect in its fitness to overy soul, and it goes throughout the earth, to the poot in his paines and to the hod-carrier in his hovel. It takes the highest intelligence and the lowest, and from the child in the Sunday school to the oldest man all may accept it for the author, "What was in man." Observe the magnificent calogy on human nature, that Christ, who knew what was in man, did so much for him. What are we that the eternal Lord of Glory should come on earth and suffer so for us? What is in us that we should receive so much? If an angel had come illuminating the heavens with his celestial tread, it would have been wonderful; but the Lord of Glory came. You do not know what is in you. How great the difference between the boy playing on the nursery floor and the solider sitting securely on the battle field and hunching squadron after squadron until the enemy is vanquished. No government has ever given such a eul

CLINTON AVENUE CHURCH. "LEAD US NOT INTO TEMPTATION" -- A SERMON BY

BEV. IVES BUDINGTON, D. D.

Clinton avenue Congregational church, Brooklyn, was well filled yesterday, the expectation being that Dr. Budington would speak with special reference to Plymouth church.

. An interesting and somewhat peculiar feature of the services preliminary to the sermon, in a Congrega-tional church, was the reading of the lessons of the day, the people making the responses as in the Episcopal Church, and the music by the choir and organ, which was not so severely simple as is common in the other churches of the Congregational denomination.

On rising to preach Dr. Budington quoted the section of the Lord's Prayer—"Lead us not into temptation."

On rising to preach Dr. Budington quotes the section of the Lord's Frayer—"Lead us not into temptation."

He said that to be tempted was not to be sinful. Eve, in the Garden of Eden, listened to the serpent Satan, and, obeying, fell. Not so, however, was it when Jesus was tempted by the devil. The Saviour simply said to the tempter, "Get thee behind me, Satan," and the temptet, "Get thee behind me, Satan," and the temptet, of the preacher then passed to an enumeration of various forms of temptation, and while showing that all positions in lie are subject to it he declared that the higher a man rises in either the Church or the State the mere greatly is he tempted to zin; and, if one in such a position yields to temptation, he finds himself in the gutter because he did not resist temptation, even as the Saviour resisted it. He referred to the boasting Peter, who, almost while boasting of his fauthfulness to Christ, turned and denied his Masier; and to Judas, who betrayed Christ for thirty pieces of silver, and from these and other examples he drew the conclusion that all, however exalted, in either Church or State, should tervently and often give heartelt expression to the petition, "Lead us not into temptation."

After the sermon a HERALD reporter asked Dr. Budington if the report was true that he would withdraw from the Congregational Church should the conclusions of the late Advicory Conneil be accepted by a majority of the associated churches. He said that he had no intention, at present, to change his ministerial relations.

CHURCH OF THE HOLY APOSTLES. THE RACE NOT ALWAYS TO THE SWIFT NOR THE BATTLE TO THE STRONG-SERMON BY REV. E. BRADY BACKUS.

At the Protestant Episcopal Church of the Holy Aposties, corner of Ninth avenue and Twenty-eighth street, yesterday morning, the rector elect, Rev. E. Brady Backus, formally entered upon his work in the parish and occupied the pulpit. The text was taken from the ninth chapter of Ecclesiastes, eleventh verse.—"The race is not to the swift nor the battle to the strong." These words, said the preacher, set be-In the wisdom of men the race is to the swift and the battle to the strong. Looking here and there about men acting largely upon this principle, the converse of the text. The desire of rising, advancing, achieving, is common, and one that chiefly looks to physical forces and human agencies for success. The young man spends years in fitting himselt to be a swift runner in the race of life, in some clegant pursuit, in some trade or profession. And why? Recause he would out-strip all competitors and seize the garland of wealth and of fame for himself, because, like the Grecian athlete, he is confident that the race is to the swift. Many of the world's statesmen, its martial heroes Section of the control of the contro Many of the world's statesmen, its martial hereosaiso, have not underestimated the material forces within thour reach. They have even sought to influence and control them to advance their own ends and aims. Does it not seem strange, then, that our text affirms that to be a truth which is opposed so largely to our own observation, to the wider range of the world's history? A first thought it would so appear. In the flush of youth, in the pride of temporal prosperity, it is, indeed, a difficult matter for us to change our views in regard to that principle upon which we have so long acted. Yet time and age often produce this very result. Where soil-aggrandizement has been our aim, where our hopes have been placed upon the riches, pleasures and applause of this world, there has at last come to many, perhaps in failure and disappointment, the growing conviction that possibly, after all, the race is not to the "swift nor the battle to the strong." But upon the authority of the Word of God we may surely believe that out text establishes for us a truth which holds good at every period of life and under all circumstances—yes, and through eternity. Although human wisdom may judge differently, this wisdom is by nature contrary to many other truths of God's words. Yet herein is revealed to us the lact that in point of the truest and most permanent success in that which is pure, noble and spiritual, in that which outlives the lapse of time, "the race is not always to be taken literally, that honest endeavor and carnest work in the cause of Christ were necessary to complete success. The aposite said:—"I can do all things through Christ, which is represented to meet the one thing needful, the faith and fear of God through a Saviour crucified, having found the love of Jesus so tender and watchild and forgiving, having heard and heeded the voice of the Holy Spirit pleading with our spirits, who shall say, then, that we shall not be swift in the pursuit of good, and strong in the battle with evil. Though riches forsake us, thoug

Mary, and owing to his great purity and sanctity he was chosen her guardian throughout her spotless career. Christians must admire the devotion, respect, tenderness and fidelity with which he acquitted himself in regard to his double charge—the education of the Saviour and the guardianship of His hiessed mother. In conclusion, he urged the congregation to imitate his example and his virtues.

The choral arrangements were unexceptionable. The mass selected for the occasion by Professor Schmitz, the organist, was No. 12 by Dictsch, and was reudered with fine effect. Just previous to the sermon Mme. Ungor sang Handel's "Vent Creator," and at the offertory Mme. Bredelli, a highly cultivated artist, whose abilities seem equal to a proper interpretation of the most difficult church muse, and Mme. Unger, a contraite of excellent attainments, sang the duet, "Quis es Homo," from Rossin's "Subat Mater," with great sweetness and finish. The "Gredo," was also given with characteristic precision, as, indeed, were all the numbers of the mass.

TRINITY CHURCH. REV. DR. MORGAN DIX ON THE EXISTENCE OF

At Trinity church yesterday morning Dr. Dix, the rector, preached the sermon, chosing for text Ephesians, il., part of second verse... 'The prince of the children of disobedience." The Holy Scriptures, said the Doctor, of both the Old and New Testaments, give a history of the human race from the beginning of the world, and besides turnish an account of events that writer has collected the ancient history of the earlier peoples and noted their traditions. The apostles fur-

writer has collected the ancient history of the earlier peoples and noted their traditions. The anostics furnish us with an account of the times in which they hved. The Holy Scriptures, taken with previous doctrines, present a clear picture, that men formerly believed, and still believe, as a part of a universal faith in the existence of a spiritual world and in the peopling of those realms with other beings. This is a part of the faith of mankind. It is what is tanght us in the holy book from the beginning until now. Angels and devils appear at the beginning of Genesis. So in the Gospel of St. John are they described as active beings. Angels are spoken of all through the Bible. In the line of witnesses appears the greatest of all—He who can neither deceive nor be deceived. Our Lord and Saviour describes Satan as the chief of the powers of darkness. The words of this witness are taken up by the Apostles, and we have the writings of the others, who set forth beyond a doubt the existence of an invisible spiritual world. There are always materialists who say that the Bible in this regard is unreliable. Our Lord spoke constantly of Satan. If we say there is no Satan, what shall we say of Christ? The faithful, however, need not vex their souls about this. Our actual knowledge is not to serve as the total of all that may be known. That you have not seen a spirit does not prove that there are no such things. What a solema view of life this conveys. How greatly must a man's ideas expand when he takes this in mind. It is not wise an active the are the same and transparent frauds; but in considering about this invisible realm, we must think of the mysterious mystery attaching to dreams. We have heard of dreams, signs and comen as they were viewed in olden times. We hear, too, of communion with spirits of departed friends warning us of danger. We have all heard of strange signs and sounds in vacant houses where a crime has been committed. The records of the spiritualistic operations in our day show, too, that there is sub

JANE STREET CHURCH. SERMON BY THE BEV. ROBERT SCOTT-HOW

WE MAY BE SAVED. At the Jane street United Presbyterian church the sermon was preached yesterday morning by the pastor, Rev. Robert Scott, who took his text from II. Corinthians, iii., 2L. When we look at sin and its consequences it is of great importance that His wiping out of our sins, Christ took upon Himself our burdens, our sins being placed upon Him by God, and He then began His part of the work as our Redeemer. Man has nothing to do with this wors; he is the subject only. Paul says not a word of what man has to do in this. All the sin is on Jesus and is removed from man. But what have we to do with sin, then? We have simply to believe God when He tells us Christ has upon Him our burden, and to accept this that we may be acceptable. We can ourselves do nothing but be reconciled. We have placed no sin upon Christ, no curse upon Him; it was God who placed it there. Christ took it up, and we have only to believe in the part done by God and by Christ. Our salvation does not come from ourselves, but from God. But if we are away from Christ the belief that belongs to us cannot exist in us, and we can have no part in the reconciliation that God intended. If by our faith we do our share then what can interfere with our salvation? Still we may and do desire to be purified, and to this end we must abide in Christ; out of Christ there is no sanctification. Are you, then, willing to accept Jesus? What must we do to be saved? God has given the answer, which is to believe and be accepted. This is the simple, comprehensive, true Gospei, which leads to salvation. His wiping out of our sins, Christ took upon

good and a caricature of the victors, and an insure to that God who made them women and not gorgons, and trampling on down through the godless life and a frivolous life to temporal and eternal damnation? Oh, woman! with the lightnings of your soul strike dead at your feet all these clurroments to dissipation and to fashion. Your immortal soul cannot be fed on such garbage. God calls you up to an empire and a do-minion. Will you have it? Oh, give to God your bears, your best enerties, your galaxee, your reducent; give our best energies, your culture, your refine ourself to Him for this world and the next.

MOODY AND SANKEY. There were three meetings at the Hippodrome yesterday—one at eight o'clock A. M., one at three P. M.

Messra Moody and Sankey were present. At the morning meeting there were seven thousand people present, most of them men, who listened to Mr. Moody tell the story of Jacob. His discourse was good, but did not seem to be as well relished as the sermon of the Sunday previous, when he spoke of Daniel in the hon's den. The assemblage sing together those two hymns now so well known, "Hold the Fort" and "Jesus Loves Me." The morning services lasted till a quarter past nine, and then the inquiry rooms were opened and were kopt open nearly all day. The number of young converts made yesterday exceeded that of any day since the revival commenced. At the three o'clock meeting in the afternoon there was another tremendous crowd; not a stat in the vast hall was vacant, and nine-tenths of the occupants were women. The services opened with the singing of the sixth hymn, "There were ninely and nine that safely lay in the sheter of the fold." This, as usual, was sung by Mr. Sankey, solo. After the singing Mr. Moody spoke on the text, "Seek first the kingdom of God, and all things shall be added unto you." He said that if Christ was to come on earth to-day such was the spirit of worldliness and money getting that pervaded the people that some one would ask Him to be made a Secretary of War and another Secretary of State. He had no doubt but there would be a man who would ask to be the Secretary of the Treasury of Heaven. His sermon was explicit and to the point. He showed plainly the path into which the country was running through its irreligion and unbelief, and inade an earnest appeal to his immense congregation to come under the banner of Jesus. After one of his most impassioned outbursis he said, "Is there any one here who wishes to find the kingdom of Christ? If there is let him stand up." Away in the rear part of the hall a colored man stood up and said "I am here." He was followed by a number of other men, colored anu white, in quick succession until about 150 were on the floor, Mr. Moody, calling out meanwhile, "Is there Messra Moody and Sankey were present. At the morning meeting there were seven thousand people

they were doing. The services closed with the singing of the seventy-second hymn, "Take the name of Jesus with you."

The same sermon was repeated in the evening before even a larger audience, for there was not even standing room in the Madison Avenue Hall. The platforms were filled with ladies, who assisted Mr. Sankey in the singing with a great deal of enthusiasm. When Mr. Moody came to that part of his sermon where he asked any one who wished to be prayed for to stand up, one by one in all parts of the hall, ground floor, galleries and lobbies, persons kept rising, till about 500 were on the floor. Then he made an appeal to all present to pray to God that His blessings would flow down on this mission and that all who asked His help might have strength enough to stand up and bring others to Christ. When the general meeting was over there was a young men's meeting held in the Fourth Avenue Hall, and a boys' meeting, in which about 300 lads from twelve to skateen years of age, were present in room D. Mr. Moody announced that the meeting for ministers would be held on the 29th and 30th of this month, to which all the clergymen in the country were invited, and that he and his confrere, Mr. Sankey would leave New York on the 20th of May.

THE PULPIT AND THE STAGE.

The love of novelty in entertainment must have been the motive which lured a few hundred curious people to the Cooper Institute last evening to listen to a 'lec to the Cooper Institute last evening to listen to a "lecture" on "The Pulpit and the Stage," by the Rev. Henry Morgan. The speaker, or lecturer, as he calls himself, first complained to his hearers of the neglect of the newspapers to notice his zealous efforts for the reformation of existing abuses, and charged one of the Hearby's contemporaries with lying six times in a twenty-four the notice of one of his previous discourses. After dwelling to a tiresome length upon the topic Mr. Morgan came finally to the advertised subject of his talk. The public fill the theatres nightly, he said, while the churches are deserted. If notors were as lifeless as preachers this would not be as it is. Religion, to be attractive, the speaker added, must be sensational. Leaving religion again for the stage of the present day, he said it was wholly devoted to the representation of weak trash. More heart and force were wanted. The great stage force now, he said, is ign force. The more legs there are the more dollars. Trivial amusements are the rule; forcible moral plays the exception. Jumping back again to the pulpit Mr. Morgan abused the Methodists as a money-loving sect and condemned Trinity church for "playing second fiddle to the theatres" by employing theatrical devices in its form of worship and for receiving a large revenue from rum shops. He gave a feeble imitation of John B. Gough's description of the dainty and the vigorous preacher, which his efforts at mimicry and his ladderous essays at hunor, when not absolutely pannial, were the san ject of much more amusement than the pictures he ratended to present of others. If any staid, church-going people were among Mr. Morgan's auditors last evening, it is fair to surmise that they will be more than ever contented with the style of preaching he presumes to criticise. ture" on "The Pulpit and the Stage," by the Rev.

OUR AUTHORS.

SWINTON ON A CENTURY OF AMERICAN LITERA-TURE. Last night Mr. John Swinton lectured to a tolerably

large audience in Turn Hall on "One Hundred Years of American Literature." The lecture was given